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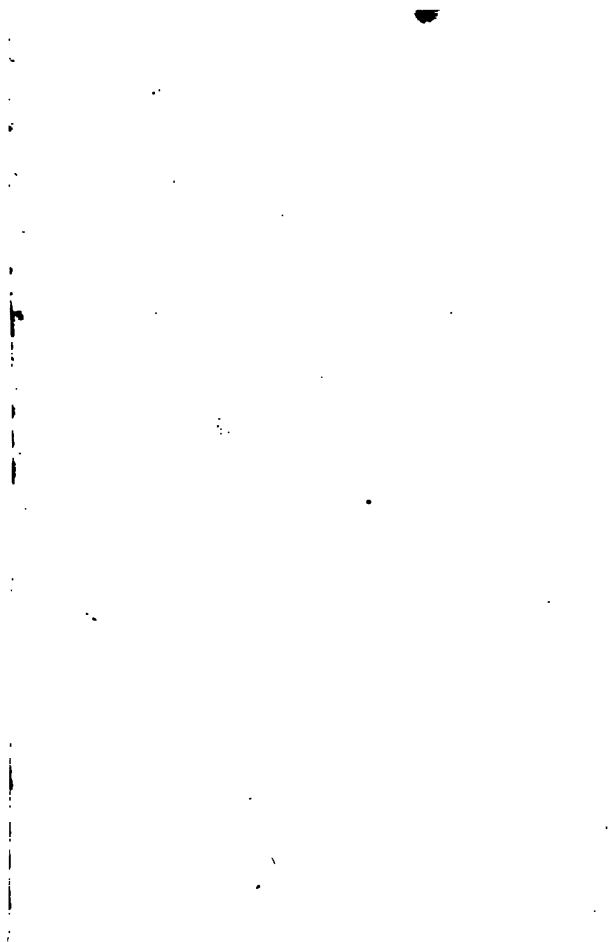
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HOW TO BE HAPPY.



In books, or work, or healthful play,
Let my first years be past,
That I may give for every day,
Some good account at last.

HOW TO BE HAPPY.

WRITTEN FOR THE
CHILDREN
OF
SOME DEAR FRIENDS.



BY A LADY.

Lydia Sigourney

SECOND EDITION.

1791-1865

Hartford.

D. F. ROBINSON & CO.

1833.

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HOW TO BE HAPPY.

MY DEAR CHILDREN,

I WRITE this little book, because I love you, and wish you to be happy.—I like to see children contented and pleasant, smiling when they speak, and attentive when they are spoken to. Such children have more friends than those who are fretful. They make other people happier, and are repaid by their love. A child who has a cross look and a complaining temper is disliked and avoided. But you cannot always be pleasant, unless you are happy. If your feelings are wrong, or you have displeased your friends, you cannot have a cheerful heart or a sweet smile upon your face. If you desire to be happy, you will be willing to take pains to learn how. If you wished to

understand a trade, or a profession, to build a house, or to cultivate a farm, or to guide a vessel over the sea, or to be a merchant, or a physician, or a clergyman, you would be required to spend some years in learning. You would expect to work as an apprentice, or to study as a scholar. To be always happy, is the best of trades, because it helps you to acquire others, and the youngest child may begin it, and the oldest is never tired of it. You would find it difficult to be admitted to a shop, or counting-house, until you were fourteen years old; or to study a profession before you had passed through college. But if you have lived but a little while,—even if you are not able to read this little book, yet if you can understand it, when another reads it, you are old enough to begin the science of being happy. To assist your memory, it may be divided into three branches:—1st, Discharge your duties: 2nd, Do good to others: 3d, Love good things.

To render these more simple, they may be

still further divided. They may be compared to a flight of steps leading to a beautiful house, where you wish to go. Every one that you ascend, brings you nearer to its entrance. Let me take hold of your hands, every one of you, and help to lead you up these steps to the temple of goodness. For it is the temple of happiness in this world. And the temple of happiness in the world to come—is Heaven. There all good people of every kindred and nation, meet and dwell together forever.

Let us begin then to-day, to study the alphabet of happiness. And its Alpha and Omega, that is, *its first, and its last letter*, is to “remember your Creator.”

FIRST PART.

1. Pray to God.

You have been told that He sees you at all times, in darkness as well as at noonday. You have been taught that He hears you when you speak to Him, and that He is able to grant your requests. He permits you to call Him your Father in Heaven, and to pray to Him when you are in sorrow and in joy. Good people of every nation, have found comfort in prayer. Little children have often loved to pray. It is mentioned in the life of John M. Mead, that when he was two years old, he was found lifting up his voice, in a corner of his nursery, to the Great Preserver of babes. At the age of three, he was known to retire by himself for prayer. Such a duty did he feel it to be, that when he was once on a visit, where there was

no family prayer, he kneeled down in the morning and prayed the Almighty with solemnity, to take care of them all through the day. He was then four years old. My dear children, ask your Father in Heaven to teach you how to be good, and to be happy. Without his aid, you cannot perform your duties aright. Never lie down to sleep, or rise up in the morning, without prayer. And throughout the day, if you are in health and joy, or in sickness and trouble, if you have done your duty, or been guilty of faults, lift up your heart to Him who can hear the faintest sigh, though the lips utter no sound. If you awake in the silent hours of night, and all is dark around you, pray to the God that never slumbers, and who amid the loneliness of midnight gave wisdom to the child Samuel, and made him a Prophet mighty both in word and deed.

2. Obey your Parents.

They know what is best for you. Because

they are wiser than you, and love you better than any other earthly friend. God has made them your guides. Perhaps you cannot always see the reason of their commands. It is necessary that you should. Your business is to obey. If you live to be as old as they, you will perceive that their restraints were for your good. He is the wisest child, who yields most readily to the will of his parents. Some children have no parents. They are called orphans. It is the greatest loss that can fall on a child to lose affectionate and pious parents. While you have the blessing of living parents, never distress them by disobedience. The best payment that you can make them for all their watchings by your cradle, their continual care for your comfort, and patience with your errors, is to do cheerfully and faithfully the things that they desire. When they are absent, or do not see you, observe their commands as if they were present. The child who only obeys his parents, when their eye is upon him,

him, has not learned obedience. God, who seeth at all times, and in every place, will be displeased with those who deceive their parents. He has promised to reward those who "honor their father and their mother." Therefore those who obey their parents, are pleasing in his sight.

3. Do your duty to your Brothers and Sisters.

If your Father in Heaven has blessed you with such relations, you must be very grateful for his kindness. Treat them with the most affectionate regard. If they are older and wiser than you are, take their advice and follow their example. If they are younger, do all in your power to teach them and to make them good. Never speak unkindly or indulge anger towards them. Remember if they should be taken from you by death, how unhappy such remembrances would make you. There was once a little boy, who was often seen at the grave of a brother younger than himself, who

suddenly died. He used to sit down upon grass and weep bitterly. A friend left away, and asked him why he mourned long for his brother. He answered, so "because I did not love him more when he was alive." If you are out of patience with your brother or sister, remember how you wish to have treated them, should death separate them from you, or you from them. It is a misfortune to have no brother or sister. Orphan children have no such companions and are left up in loneliness. When they study the lessons, there is no older brother or sister to explain and encourage them. When they come home from school, there are no little friends to run and meet them,—no glad voice to say "how glad I am to see you, dear brother or sister," and no sweet babe for them to take in their arms and kiss. And when they grow old and are sick or sorrowful, there will be no one to whom they can say, *my sister, or my brother*, when they pour out the burdens of their hearts.

Kindness and affection between children of the same family, is delightful to an observer. I never knew it more sweetly displayed than by two little deaf and dumb sisters. Their names were Phebe and Frances Hammond. When the youngest began to walk, the other was always by her side to assist her tottering steps. When they were permitted to play out of doors, Phebe took care of Frances, who was two and a half years younger than herself. If she saw any thing coming, which she feared would hurt her, she clasped her in her arms, with the utmost tenderness. She was never out of patience with the little one, or tired of performing any labor for her. They were not able to speak, because they were deaf and dumb, but they looked at each other with the sweetest smiles, and by the signs which they invented, and the tender language of the eyes, understood each other's wants, and sorrows, and pleasures. If one received a gift, she divided it with the other; or if it could not be divided,

it was considered as the property of both. The entire was their love, that it seemed as if one heart animated two bodies. When the youngest was but seven years old, they were sent many miles from their parents, to the Asylum for the deaf and dumb, in Hartford, Ct. Here they were left among strangers. But they took their seats pleasantly with the one hundred and forty pupils. When the lessons of the day were over, they comforted each other by their sisterly love. Phebe tried to be a mother to Frances. She taught her to keep her clothes without spot or stain, and to put every article that she used, in its right place. She led her by the hand wherever she went, and if there were any tears on her cheeks, she kissed them away. Little Frances looked up to her with the most endearing confidence. When they went home, to spend their vacations, the affection of these sweet silent sisters, was admired by every one. In 1829, Phebe was taken ill of a consumption. She was obliged to lie

the Asylum and go to her parents. She wished every day to be carried into a room, and left alone, that she might pray to her Father in Heaven. "I am so weak," she said, "that I shall die. I pray to go to Heaven. I wish Frances to love God. She is my good sister." When asked if she wished to be restored to health, she replied, "No, I would see Jesus." And in quietness and peace she departed to be with the Lord. Now the constant affection which gave so much happiness to these little silent sisters, is a good example to those who are blessed with the powers of hearing and speech. Let all therefore, who have brothers or sisters, perform their duty tenderly to them, and the God of love will bless them.

4. Be a Friend to your Companions.

You have little playmates with whom you like to spend your holiday hours. Never quarrel with, or be unkind to them. If you hear them use any improper word, or see them do

any improper action, advise them to a different course. If they are happy, and praised by others for their good behavior, rejoice with them. If you feel provoked at any thing while you are with them, use no angry words. It is better to leave off playing, than to contend. The excellent poet, Dr. Watts, says in his hymns for children,

Hard names, and threats, and bitter words
Which are but noisy breath,
May end in blows, and naked swords,
In discord and in death.

Sad accidents have sometimes come from little quarrels among playmates. Try to make your companions happy, and they will love you better. Be willing to give up your wishes to theirs. Do not take pleasure in publishing their faults. Be happy to oblige them when it is in your power. If you treat them in this manner, you will learn how to be a good friend when you grow up. To be capable of true friendship is a great virtue. If you would be

capable of it, you must try not to be selfish, but to study the happiness of others. We have examples in the Bible and in History, of the most unchangeable friendship. The story of David and Jonathan is an instance of it. It is beautifully explained for children in a little book called the life of David, published by the American Sunday School Union. I hope you will have the blessing of a true friend, and be capable also of being a true friend yourself, when you become men and women. So it will be wise to learn what the duties of friendship are, while you are children.

5. Be grateful to your Benefactors.

Thank every person who does you a favor. Remember and speak of those, who shew you kindness. Ingratitude is a crime. To forget any good which has ever been done you is a fault. Some have rendered you services so great that you can never repay them. Your parents have, and are doing it every day.—

Probably other friends have given you gifts, which you are not able to return. These you should treasure up in your memory, and when you open your heart to God, remember them. Every night and morning ask Him in your prayers, to bless your benefactors. Those who have taken the pains to give you good advice, are your benefactors. So are all those, who have labored to instruct you. Knowledge is one of the most precious gifts, therefore your teachers are among your best benefactors. Be docile to all their instructions. Lay up their words in your memory. After you cease to be under their care, do not forget them. Wherever you meet them, treat them with marked respect. "Esteem them very highly in love for their work's sake." It is one sign of a good child, to be beloved by his Instructor. And if children remember with regard those who have instructed them, it proves that they prize wisdom, and are capable of gratitude.

6. Shew respect to Age.

This duty is too apt to be forgotten by the young. There is a command in the Holy Scripture, "to rise up before the face of the old man, and honor the hoary head." You remember the dreadful punishment of those children who mocked the aged prophet Elisha. You ought to fear to be disrespectful to those, whom the Almighty has commanded you to honor. The natives of this country, though they had no Bible to teach them, were very exemplary in their treatment of the aged. It was observed by our fathers, when they first came to settle in this land. The young rose up and gave their seats to the old. They bowed down their heads before them in reverence. They requested their advice, and listened attentively till they had done speaking. In their councils the young men stood silently attending to the words of the grey-headed chiefs. I think, my dear children, that you will not be willing to

have the untutored Indian excel you in a duty so plain, and so graceful. You have doubtless heard of the two celebrated states of Ancient Greece, Athens and Sparta. In Athens the people had many privileges and were proud of them. In Sparta they had fewer advantages and improved them better. An old, white-haired man entered a crowded assembly in Athens—there **was** no seat for him, and the young people laughed. Again, he was in the same situation among the Spartans,—the young reverently arose and made room. “The Athenians *know* what is right,” said the aged man, “but the Spartans *practise* it.” May it never be said of any of you, dear children, as it was then said of the Athenians, that you *know* what is good, but *neglect* to do it. Whenever you meet an old person, remember the command of God and treat him with respect. Years have given the aged experience, and that is deserving of honor. As it is no proof of goodness to be ignorant against knowledge,—so it is no part of wisdom to *despise* experience.

7. Be Industrious.

It is a discredit to be idle. Children's time is valuable. Always be doing something. In the words of the good poet before quoted,—let every young child take for its motto,

“ In books, or work; or healthful play,
Let my first years be past,
That I may give for every day,
Some good account at last.”

Nature instructs you to be active. The brook runs busily over the pebbles, and never stays. The stream hastens to join the large river, and the river to meet the sea. There is work going on too in Nature's secret cells, which you do not see. Countless seeds are quickening into life, and striking their roots downward. Presently the plant bursts from the earth,—it puts forth its tender leaves and its young blossoms,—then flowers in every variety of color and fragrance are spread around, drinking the dew and rejoicing in the sunbeam. The grain appears like a soft, green mantle, over the field

of the laborer, it puts forth "first the blade,—then the ear,—then the ripe corn in the ear." The vine reaches out its tendrils like hands, and takes hold of some prop, whereon to hang its clusters. The trees are busy in perfecting their fruit for man. The spider throws her glittering thread from shrub to shrub, and runs to and fro on the bridge of her own building. The snail journies along with his house upon his back. The silk worm spins, that we may be covered delicately, and folds itself up in its conelike chamber, to slumber awhile, and to come forth with wings. The bee labors to prepare food for itself, and a banquet for us. The ant provident for winter, lays up its store. The birds sing among the branches, as if their tuneful hearts were full of praise. The young lamb gambols by the side of its mother. The duck leads her brood to the water, and the shining fish glides along its depths. The hen provides for her chickens and gathers them under her wings. The kittens frisk about in

their graceful gladness, and the house-dog does the bidding of his master. We may gather a lesson of industry from these inferior creatures. All, with different voices, seem to call on us to be active; they seem to tell us that it is good to obey the commands of the Creator. My children, if you would be contented and cheerful be always well employed. An idle child is fretful and unhappy, and in the way of temptation, and in danger of doing wrong. The wise and good employ their time diligently and usefully. If you begin early to do so, and constantly persevere, you will also become wise and good.

8. Seek useful knowledge.

Ignorance is a great evil. It is one of the blessings of our state of society, that every person may obtain knowledge. In many nations of Europe, the poor are not able to learn to read and write. The ancestors of New-England, the Pilgrim Fathers, when they were oppressed with the labors of forming a new

.

colony, with the dangers of a savage war and the evils of poverty,—provided for the interests of education. They established schools, and laid the foundation of a college. We, their descendants, should feel very grateful to them for their care. Our State of Connecticut has endeavored to put knowledge within the reach of all. The School Fund, set apart for that purpose, amounts to more than a million and an half of dollars. Wise and good men have given much attention to this business.—Among them the Hon. James Hillhouse, of New-Haven, had charge of it for fifteen years. He was called the Commissioner of the School Fund. His patience, untiring industry, and superior talents, left it greater than he found it. He desired that the means of education should be brought to every village and to the humblest dwelling in the land. He sought for the good of his country, and loved little children. He was a true patriot, and the children of his native state should love and honor his memo-

ry. You ought to feel it a privilege to attend school. When you are there, give your time and thoughts to the employments that are marked out for you. **A**void trifling with idle companions. Keep all the rules of the school. It is dishonorable to break them. Comply with the wishes of your teachers, then you will acquire knowledge with pleasure to yourself and to them. Converse with your friends about the studies you are pursuing, thus you will fix them more deeply in your memory, and will be likely to gain additional information. When you are out of school spend a part of your time in reading. Form a taste for useful books. Those which amuse the fancy are not as useful as those which teach you what you did not know before, and impress the examples of the good and pious. "For the soul to be without knowledge, is not good,"—said King Solomon.—Some have been willing to labor very hard to obtain an education, they have worked with their hands for their support, while they were

at school or college. They were never sorry, or thought that they had taken more pains for their education than it was worth. I hope, my dear children, you will feel that it is a pleasant thing to learn, and will thank your Father in Heaven, for giving you the privilege of living in a country where knowledge is free to all.

QUESTIONS ON THE FIRST PART.

1. At what times does God see you?
2. Can he hear you when you speak to him?
3. Is he able to grant your requests?
4. What are you permitted to call Him?
5. Do little children ever love to pray?
6. What is mentioned in the life of John M. Mead?
7. How old was he when he kneeled down to pray in a family where he was visiting?
8. What should you ask your Father in Heaven to teach you?
9. Can you perform your duties right without His aid?
10. Can he hear you though your lips utter no sound?
11. When should you pray?
12. To what child did God give wisdom?

2.

13. Why has God made your parents your guides?
14. Can you always see the reason of their commands?
15. Is it necessary that you should?
16. What is it your business to do?
17. Who is the wisest child?
18. What are those children called who have no parents?
19. What is the greatest loss that can befall a child?
20. What is the best payment that you can make your parents?
21. How should you observe their commands, when they are absent, or do not see you?
22. Who will God be displeased with?
23. Who will he reward?
24. Who are well pleasing in his sight?

3.

25. How should you treat your brothers and sisters?
26. What should you do, if they are older and wiser?
27. What should you do if they are younger?
28. Tell the story of the little boy at his brother's grave.
29. What should you remember when you are out of patience with a brother or sister?
30. Is it a misfortune to have no brother or sister?
31. What do you recollect of the affection of two little deaf and dumb sisters?
32. What were their names?
33. Where were they sent to be educated?

- 34. What can you tell of the sickness and death of the elders?
- 35. What can you learn from their example?

4.

- 36. How should you treat your companions and playmates?
- 37. If they use improper words, or do improper actions, what should you do?
- 38. If they are happy, and praised, what should you do?
- 39. What does Dr. Watts say?
- 40. Ought you to publish the faults of your companions?
- 41. Ought you to oblige them when it is in your power?
- 42. Is it a virtue to be capable of true friendship?
- 43. What must you do, in order to be capable of it?
- 44. Where have we examples of unchangeable friendship?
- 45. What story is an instance of it?
- 46. Where is it beautifully explained for children?
- 47. When is it wise to learn the duties of friendship?

5.

- 48. What should you do to every person who shews you favor?
- 49. What is ingratitude?
- 50. Who have rendered you services so great that you can never repay them?
- 51. What should you do for those who have given you gifts that you are not able to return?
- 52. What should you ask of God every night and morning?
- 53. What is one of the most precious gifts?

54. Are teachers benefactors?
55. Why are they considered among your best benefactors?
56. After you cease to be under their care should you forget them?
57. How should you treat them, when you meet them?
58. What is one sign of a good child?
59. If children remember with regard those who have instructed them, what does it prove?

6.

60. What is the command in Holy Scripture, respecting the aged?
61. What do you recollect of the punishment of the children who mocked the prophet Elisha?
62. What were the natives of this country exemplary in?
63. What did our Fathers observe of it, when they first came to settle in this land?
64. Would you be willing to have the untutored Indians excel you in this duty?
65. What were the names of the two celebrated states of Ancient Greece?
66. In which state did the people have many privileges?
67. In which state did they improve them best?
68. What did the old white-haired man say of them?
69. What should you remember, when you meet an old person?
70. What have years given him?
71. Is it wise to despise experience?

7.

- 72. What is a discredit to children?
- 73. Is children's time valuable?
- 74. What instructs you to be active?
- 75. Mention some of the inferior creatures, from whom we may gather a lesson of industry?
- 76. What do they call on us, with different voices, to be?
- 77. What do they seem to tell us?
- 78. If you would be contented and cheerful, what must you be?
- 79. What is an idle child?
- 80. What is it in the way of?
- 81. What is it in danger of?
- 82. How do the wise and good employ their time?
- 83. If you begin early to do like them, and constantly persevere, what will you become?

8.

- 84. What is a great evil?
- 85. What is one of the blessings of our state of society?
- 86. In many nations of Europe, what are the poor not able to do?
- 87. Who were the Pilgrim Fathers?
- 88. What did they do when they were oppressed with the labors of forming a new Colony?
- 89. What did they establish?
- 90. Should we feel grateful to them?

91. What has our State of Connecticut endeavored to do?
92. What is the amount of its School Fund?
93. Who had charge of it for fifteen years?
94. What was he called?
95. Did he leave it greater than he found it?
96. What did he desire?
97. Who did he love?
98. What should the children of his native State do?
99. What should you feel it a privilege to attend?
100. What should you do when there?
101. What should you avoid?
102. What is it dishonorable to break?
103. What should you converse with your friends about?
104. How should you spend a part of your time when out of school?
105. For what kind of books should you form a taste?
106. What books are more useful, than those that amuse the fancy?
107. What does King Solomon say of knowledge?
108. What have some been willing to do?
109. What have they done for their support, while at school or college?
110. Did they think they had taken more pains for their education than it was worth?
111. For what should you thank your Father in Heaven?

SECOND PART.

1. Be kind to Animals.

There are few things more disgraceful in children than to be cruel to those harmless creatures, which are unable to defend themselves. If I see a child pull off the wings of an insect, or throw stones at a toad, or take pains to set his foot upon a worm,—I am sure there is something wrong about him, or that he has not been well instructed. There was once a boy who loved to give pain to every thing that came in his way, over which he could get any power. He would take the eggs from the mourning Robin,—and torture the unfledged Sparrow.—Cats and Dogs, the peaceable Cow, and the faithful Horse, he delighted to worry and distress. I do not like to tell you of the many cruel things that he did. He was told that such deeds were wrong. An excellent lady with whom he lived used to warn and reprove

him for his evil conduct. But he did not reform. When he grew up he became a soldier. He was never sorry to see men wounded, and blood running upon the earth. He became so wicked as to lay a plan to betray his country, and sell it into the hands of the enemy. This is to be a traitor. But he was discovered, and fled. He never dared to return to his native land, but lived despised, and died miserably in a foreign clime. Such was the end of the cruel boy, who loved to give pain to animals. His name was Benedict Arnold.—He was born at Norwich, in Connecticut, and the beautiful city of his birth is ashamed of his memory.

We are bound by gratitude to be kind to the domestic animals, because they add so much to our comfort. Were it not for the sheep, how should we bear the winter's cold? How would journies, and the business of our vast country, and even the affairs of its government go on, without the aid of the Horse? How

much does the comfort of families depend upon the patient and orderly Cow? When the first settlers of New England came to Plymouth, in the winter of 1620, *four years* elapsed before any Cows were brought to them from England. During all that time, while their bread was made of pounded corn, they had not a drop of milk for the weaned infant, or the feeble child, or to make any little delicacy for the sick, and aged. Every time you see a pudding or a custard, remember our good pilgrim Fathers, who patiently endured so many hardships, that we might dwell in plenty in this goodly land. And when you take your nice supper of milk, dear children, remember to be kind to the animal from whom you obtain it. Domestic animals are sensible of kindness and improved by it. They are made happier and more gentle, by being caressed and spoken to, with a kind voice. Food, shelter, needful rest, and good treatment are all they ask for their labors, for our benefits.

Many of the inferior creation display virtues which are worthy of respect. You have doubtless read many stories of the sagacity of the Elephant. The grateful disposition and strong attachment of the Dog, are well known. In a church yard, in London, a Dog was seen continually stretched out upon a grave. He could not be persuaded to leave it. It was his master's grave. The people in the neighborhood pitied him, and daily gave him food. The sexton made him a little kennel, to which he might go for shelter, from cold and from the storm,—but he would not forsake the lowly bed of his master. It seemed as if he expected him to return,—and feared to be long absent, lest he should miss of him. He was not very unhappy, though he sometimes moaned. And there for years, night and day he watched for his beloved master. When a footstep was heard suddenly among the tombs, he started up, but it was not the step he longed for. Then he would lay his head patiently down upon

the long grass, and watch again, and so watching, he died. The birds, who sing among the branches, give us examples of tender affection. There is no warfare in their nests. The little brothers and sisters live in harmony, till they are able to stretch out the newly-plumed wing, and quit the care of the parent. The Dove, by its affectionate and innocent character, is cited as an example in the Book of God, "Be ye harmless as doves,"—said our benevolent Savior to his disciples. The Stork spreads out its broad pinions, and bears its aged parents on their journey through the air. It feeds and cherishes them with the same tenderness which it received in its own helpless infancy. My dear children, do not despise to take a lesson of filial love, from these birds. Never distress any of the tenants of the air, by taking their eggs or their young,—and never see it done by others without remonstrating against such cruelty. It is wrong to disturb or injure the insect-race. The Bee and the Ant are entitled

to respect. So doubtless, would others be found, if you knew more of their habits and character. They are delicately and wonderfully formed. A fine writer has called insects, the "winged jewelry of Heaven." A microscope would display to you bodies of such exquisite workmanship, that you would regret to deface or destroy them. The embroidery of a Beetle's wing has never been equalled by any robe that princes wear. Since the Almighty has seen fit to create and adorn them,—it is for some wise purpose. You must not carelessly destroy what He has made. Never kill any harmless creature, nor delight to give pain to the vilest and most deformed. "I would not have for my friend," says the excellent Cowper, "one who carelessly sets foot upon a worm." Live in kindness and peace with the inferior creation. The Father of us all, hath given them for our use,—but not for the exercise of savage power, or malevolent dispositions.

2. Treat Domestic with Propriety.

It is very wrong for children to speak uncivilly to those who wait upon them. They are too dependent for comfort on their services, to treat them with pride or ill nature. It is one mark of a well-bred child, to be always kind to domestics. They are deserving of respect, because they are industrious and useful. A diligent person is more to be esteemed than an idle one. He is of more value to the community. So that a diligent person, however poor, is better worthy of esteem than an indolent one, however rich or important he may think himself. God who has ordered the distinctions in society, and given more wealth to some, than to others, does not judge according to these circumstances, but from the heart, and the life. It is important that your intercourse with domestics should be properly managed. You should remember that they are often weary,—and not press upon them, for what

you might as well do yourself. Children who are too much waited upon, grow helpless. It is very reputable to know how to do necessary things, and to assist in making yourself, and others comfortable. It is especially proper in a republican government like ours,—where people are very much on a level, except the differences that are made by superior degrees of knowledge and goodness. Do not be ashamed to work with your hands. What were they given you for? In the Manual Labor Schools they are put to a good use. There the scholars cultivate the earth, or make useful articles of furniture. It does not hinder their studies. It helps to preserve their health,—and to assist in paying the expenses of their education.

Do not be contented with asking civilly of those who wait on you for what you need, and thanking them kindly for what they have done. You must try to do them some good. You have advantages which they cannot enjoy.—You are permitted to attend school, while they

are obliged to labor. Impart to them some of the knowledge which you obtain. Share with them any religious instruction which may be given you. It will serve to make their lot more comfortable. They will feel grateful to you for the kind effort, if you make it with judgment, and do not interrupt them when they are too busy to hear you. If you have learned a hymn, or a chapter, you can repeat it to them, before you retire at night. Endeavor every day to convince them of your kind feelings, and to do them good,—for this will be pleasing to your Father in Heaven.

3. Try to do good to All with whom you associate.

Have you older brothers and sisters, who are anxious for your welfare? Do every thing in your power to repay their tenderness. Have you younger ones? Take pains to help them to be good. Explain their little books to them. Teach them simple pieces of poetry. If they are out of humor try to sooth them. Learn

them to be careful of **their** toys, and to put every thing in its place **when** they have done with it,—and to return **whatever** they have borrowed to its owner. Show them by your own conduct, how to be good-tempered and happy. If they are mere babes you can do something towards this. It will be an assistance to your parents, to help in the great work of making their children good. You will also grow better and happier yourselves. **What-**ever your parents are employed about, be ready to assist them, if they will permit it. If your mother is weary with household cares, or the charge of little children, come cheerfully to **her** aid. You can never know how much you **are** indebted to her, until the burdens of life are upon you, **and** you watch at the cradle of your own babe, as she has watched over you. But though you cannot understand, or fully repay the debt,—you may do much to cheer her by your helping hand, and affectionate deportment. Make it a rule to try to do some good

to *all* in whose company you are. Do not always talk about trifles with your companions. It is not improper to love play,—but it would be wrong to wish to spend all your time, and thoughts about it. If you have read an improving book, tell your little friends what you can remember of it. Ask them to do the same. Speak of the lessons that you have learned together. In this way you will share your stock of knowledge, and be quickened to gain more. You will convey good thoughts to the mind of others. To love useful knowledge is one way of being happy. To divide it among your friends is one way of doing good. So that *doing good*, and *being happy*, seem to be the same thing.—There was once a boy, who adopted it as a rule, never to go any where, or converse with any person, without trying to do them some good. It was a noble rule. He began with the domestics of the family, and with his young associates. The habit of doing good grew up with him,—and was strengthened from above.

He was distinguished by his conversations, his writings, and his sermons,—and the blessing of the poor, and the sick, and the sorrowful, were his reward. He became the celebrated Dr. Cotton Mather, of Boston,—author of “Essays to do Good,”—the “Magnalia,”—and other books of piety.

4. Comfort the Sick.

Some little children may be apt to think that they can do nothing for the sick. They may not indeed be able to take the place of nurses and physicians, but they can express their sympathy. They should learn early to be kind to the sick, because every one is liable to sickness, and the same pity and tenderness which they wish to receive in their own sufferings, they should show to others. When any one is sick in the house, the first thing to learn is to be careful not to disturb them. The pains of a sufferer are made worse by loud voices, and laughter,—heavy footsteps, and careless shut-

ting of doors. I knew a kind little girl, who, when her mother had the head-ache, would glide about the house with a noiseless step,—and her finger on her lip, to remind the other children and older persons not to make a noise. This she did of her own accord, though very young. And I thought, that when she became a woman, her sympathy and kindness of heart would make her greatly beloved. I knew another little girl, who, when an aged friend could not sleep for pain, would press her temples for a long time with her soft hand, and sing in the gentlest tone, sweet, simple tunes, till she was lulled to slumber. To relieve suffering, is truly soothing to the benevolent heart. To carry some little delicacy to sick persons, to make kind enquiries after their state, or to lay the fresh nosegay upon their pillows, are pleasant services to a good child. Tender sympathies are thus cherished. Little girls should learn to wait upon the sick, because it is particularly the business of their sex,—then

when they grow up, they will know how to give them comfort,—and a woman ought always to carry a nursing tenderness in her heart, for all those who suffer. In ancient times, ladies of high rank and wealth used to go to hospitals and poor-houses to visit the sick. They would stand by their bed, and do kind offices for the poorest and most miserable.—And the “blessing of him who was ready to perish came upon them.” Dear children, however young you are, you can learn to do some little kind thing for the sick.

5. Do good to the Poor.

You will sometimes see a child shivering in the winter, with thin clothing, or without shoes. His parents may be poor or sick, or burdened with so large a family, that they cannot make all of them comfortable. Perhaps he has no father and mother. Inquire kindly into his situation. Ask your parents, if any thing can be done for him. If they permit you to

give him relief, do it in the kindest manner. If you know how to sew or knit, you can repair some garments, or knit a pair of coarse stockings to be ready, when any poor, or sick person may need them. Never give away any thing without the permission of your parents, or those who direct you. The relief of the poor, requires more judgment, and knowledge of mankind, than children possess. You should feel it a favor to be allowed to give any article to them, or to work for their comfort. It is a good plan to lay by in a box, a part of any money that may be given you, and to consider it sacred to the poor. Never feel unwilling to give when you have any thing to spare. The favor is on their side, who are able to give; for there is a great pleasure in benevolence. Never boast of what you have done for the poor. It is an offence against true charity. Do not feel as if you were too young to consider the wants of others. To relieve poverty is a very sweet employment to good children. I was once acquainted with some little

girls who pitied the poor. They formed themselves into a society to help them. They resolved to repair their own garments, and any others that might be given them, and to knit winter-stockings for poor children. They had only Saturday afternoon to themselves, because they attended school, and had daily lessons to study at home. With the permission of their parents, they decided to meet every week, on that afternoon, not to play, but to work for the poor, to devise means how they might best be relieved. And there I have often seen them, busy with their needles, their bright eyes sparkling with happiness, and their sweet-toned voices gently consulting about their plans of charity, like a band of sisters. And I have blessed them in my heart, and besought that the "spirit of grace and consolation" might ever dwell among them. They were not weary in well doing. Some children begin zealously, but are soon fatigued and fall away. In a little more than two years they made and repaired

one hundred and sixty garments of different descriptions, including the knitting of thirty-five pairs of stockings. As they wished sometimes for money to purchase cloth for garments, and yarn for knitting, and books for the ignorant, they established a contribution of twelve cents on the first day of every month. It occurred to their active and excellent minds, that this money had better be the fruit of their own earnings. They thought that to ask it of their parents and give it away was like "casting into the treasury that which cost them nothing." So they determined to earn it by their own industry. They rose an hour earlier in the morning than usual. They busily employed themselves with their needles, and received from the friends for whom they worked, a price sufficient for their charities.— They found time for every thing, for their lessons, for necessary recreation, and for bounty to the poor. They were diligent and rose early. I sometimes hear children say, I should like to

do this, or that good thing, but I cannot find time. Then I fear that they are not as industrious as they might be, or that they sleep their mornings away, or that they have no decided preference for good things. I trust that this is not the case with any of you, my dear children. The benevolent little girls of whom I was speaking, used to lay away in a box the garments that they finished for the poor. They inquired into the state of those who needed, and consulted how they might best adapt the materials in their possession to the best purpose. They chose four from their number as almoners, to distribute their bounty. These went to the houses of the poor, and reported to the society their opinion respecting them.

One of these little girls, who was deaf and dumb, once accompanied the almoners. She could not of course, speak, but she gave an eloquent description of her visit by signs, and the expressive language of the eyes. She was

a most* interesting child of nine years of age, tender-hearted and affectionate. It was during the coldest part of the bitter winter of 1815, that she went on this errand of mercy. "It was a very little room," said she; "the stairs to it were dark and broken. The snow was deep through which we had walked, and my feet were very cold. But there was not fire enough to warm them. No. I could have held in my hand those very few faint coals. And there was no wood. The woman lay in a low bed. If she got up, she shivered, and she wore only a few thin clothes. She had a sick baby. It was pale, and threw up its arms, and cried.— But there was no physician there. The father

* Alice, daughter of the late Dr. Cogswell. She died a fortnight after her excellent father, to whom she was most ardently attached. I trust I shall be forgiven for thus mentioning her name. It is dear to the memory of many. It seems also to belong in some measure to the public. For it was her loss of hearing and speech, acting upon the affections of her father and friends, which induced the Rev. Mr. Gallaudet to go to Europe, to acquire the art of instructing the deaf and dumb, and thus led to the establishment of the Asylum at Hartford, that blessing to our country and to mankind.

came in. He had picked up some pieces of pine. He laid them on the fire. His wife spoke to him, and then looked sorry. I asked my friend what she said. And she told me, that the poor woman had asked of her husband, 'have you brought a candle?' And when he answered, no, he had no money, she said with sadness, 'then we must be in the dark another long, cold night, with the sick child.' "

When the mute, but eloquent orator went on to describe the relief afforded, and the smiles that came suddenly over the faces of the sorrowing poor, tears of exquisite feeling glistened in her eyes. Her heart was true to every generous sensibility, and benevolent emotion. You will not think that any part of the story of these charitable little girls has been invented. All these circumstances are true. They are in the written records of their society. It commenced in the year 1814, and had at first, but fifteen members. The youngest was six years old, and the eldest fifteen. Dear children,

for whom this little book was written,*
were your Mothers. May you love goodness
they loved it. And may the God of goodness
bring you all at last, to dwell together in
world, where there is no poverty to create
suffering, no sorrow to cause tears.

6. Try to Instruct the Ignorant.

A good education is one of the greatest
things that we can enjoy. Knowledge is better
than wealth. It ennobles the mind. Wealth
may be suddenly swept away. Fire may
consume it. The waters may swallow it up.
A tempest may destroy it. The robber may
take it away. But knowledge is superior to the
elements of fire, air, earth and water. It teaches
how to rule them. It fears neither rust nor
robber. If Knowledge is so valuable, Ignorance
must be a great evil. We can see that

* This little book was written as a present to the children
my former pupils. Our intercourse is remembered, and
we were but yesterday, and their early virtues, and affectionate
disposition, will long be cherished in my heart.

is so, by looking at the countries where it prevails. History will show us how miserable are their inhabitants, how unfit to judge for themselves, how stubborn in wickedness, how low in their pleasures, how ready to be the prey of the designing. Have you ever seen a person who could not read or write? He is indeed an object of pity. Far more so, than if he was poor, and well instructed. If ignorance is such a misfortune, what can you do to relieve it? Can you teach any person to read? Can you go and read to them? Ignorant children sometimes do wrong, from not knowing how to do better. It is true charity to tell them what is right, and to explain their duty in simple words, and try to make them love it. An excellent way to remove ignorance, among those who are able to read, is to distribute useful, and pious books. They should be so plainly written that they may be understood without much study. It will be well to devote a part of your money for the poor, to purchase books

for them. Read them attentively before you buy them, and be certain that there is nothing in their contents, but what will be useful, and do good. Make a list of such books, with your opinion respecting them. Mention *why* you think they will do good, and then you can *give a reason* for recommending them to others, if you are not always able to purchase them yourself. If you are not old enough to write legibly, get some friend to do it for you, or lay up your opinion safely in your memory, without writing. You will find the lives of pious children, and also of those men and women who have done good in the world, excellent to give instruction. If you are not able to purchase many, *get one*, and try to have that one the best, and the easiest to be understood. You may also do much good by lending it, if you cannot give it. And when the persons to whom you lend, return it, converse with them about it. Ask what parts of it best pleased them, and tell them what you think is most

worthy of imitation. Thus by the gift or the loan of books of usefulness and piety, you may do much good to those who have fewer advantages than yourselves. And it will add to your happiness when you grow up, to remember that while you were a child, you were able to enlighten the mind of but one child, and to make him wiser and better.

7. Remember the Heathen.

You know that the heathen are those, who have not the Bible, and have never received the knowledge of the Gospel. They have never been taught the character of the Being who made and preserves them. When they are in affliction, they cannot be comforted with the thought that it comes from the hand of a Father, who knows what is best for them. They lay their dead friends in the grave, with violent and bitter grief. For they have never heard of a resurrection, nor of our Savior, the Lord Jesus Christ. Sometimes, mothers visit

the graves of their children for many years, weeping, and carrying food and drink. They do not know that the soul has no need of such things to nourish it, but is fixed in an eternal state. Among some heathen tribes, when a mother dies, leaving a new-born infant, they bury it with her. In vain it stretches out its feeble hands, as if imploring pity. "We cannot take care of you, they say. We have no milk to nourish you. You must go to your dead mother." And they put it in the dark, cold grave, and cover it with earth. It ceases to cry, and is smothered by the side of its poor mother. In some heathen lands, the mothers destroy all their female infants. *The mothers themselves!* You see how a mother loves her babe, how she carries it in her arms, how tenderly she nourishes it; if it is sick, how she nurses it night and day with pitying love, if it dies, how she weeps for its loss. But the heathen mother, tears her infant from her breast, and casts it into the river, for the fishes

to devour. I do not say that it is so in all heathen or pagan lands; *but if it is so in one*, if mothers there continue to murder the babes, whom they ought to cherish as their own lives, can nothing be done to save them? Christians have felt much for the miserable heathen. For they endure many more miseries than I have room to mention here. Missionaries, moved with pity for them, and with the love of a Savior, have left their homes, and friends, and gone to instruct, and turn them from their wickedness. They have been willing to spend their lives on foreign shores, among uncivilized people, to learn difficult languages, to endure hardships, and sometimes to suffer persecution, that they may bring home ignorant and erring souls to the fold of salvation. Is not this the most glorious of all charities? And children may aid in this great work. They cannot, indeed, go forth as teachers into those distant climes. But they can say every night and morning, in their prayers, "our Father in Heaven, teach

us to feel for the heathen, and to do all that a child can do to send them the Bible, and to help the missionaries." Read and inquire about the different missions. Converse with your companions about them. This will keep the subject in your hearts. Contribute according to your ability in aid of them. Some children by laying aside only a cent or two a week for that purpose, and by joining with their school-mates, have assisted in purchasing Bibles for the heathen, and even in supporting their schools. Do not suppose that such aid will be of no avail. A clergyman in Wales, who was persuading his people to lay aside a penny a week, for missions, thus expressed himself.—
"As I was travelling, I saw a little rill. And I said, Rill, where are you going? I am going to the broad stream. Broad Stream, whither are you hasting? I am hasting to the great river. Great River, where are you gliding?—I must join the Sea, where we shall toss the ships about like a feather, and carry them

to distant shores, and bring them back again, laden with riches. And the weekly penny contributors may say, we shall take out missionaries and bibles, and carry them away to the utmost ends of the earth." So, the little rills of childhood's bounty, mingling and passing on together, may help to bear mercy to the benighted heathen. One form of bounty, which it is highly desirable to pursue, is to educate a heathen child for a teacher, in the family of some missionary. It is by instructing the children, that the greatest benefit may be expected, in those darkened lands. Their tender minds are not so debased and prejudiced, as those who for many years have lived in the errors of paganism. Schools and teachers, are therefore, of the first importance to the heathen. Their number may be increased, by preparing native children to act in that capacity. By being placed entirely under the care of the missionaries, and educated in their families, they may be well fitted for that station. To

sustain the expense of the education of such a child, is a delightful charity for the children of a christian land. If a number of them join and pay the annual expense, they may be permitted to give a name to the child, and have the pleasure of feeling that they are its benefactors. Several children of the Indians of this country, have thus been educated at different times. There seems a peculiar fitness in doing deeds of mercy for our aborigines, that is, the natives of our own continent. We dwell on the lands that once were theirs.— They diminish wherever we come. “The pale faces look upon us,” said one of their orators, “and we fade away.” Let us teach the remnant of that once noble race, the hope of Heaven. Unless the people of the United States, teach them, it will not be done. In India, and Burmah, and other heathen climes, missionaries from every nation labor as in a common field. But who will seek out our red-brow’d brother of the forest, if we forget him? It is

our duty to labor that his soul may not perish. An opportunity for us to do good, is offered, by the remnant of the Mohegan tribe, residing in the eastern part of our own state of Connecticut. "Surely they are our brethren, and within our gates," said the good Dr. Cornelius, when his eloquence stirred up throughout our land, charity for the Indians. The ancestors of the Mohegans were ever friendly to our fathers. They assisted them in their wars with other tribes. Their descendants are but few in number, and peaceful in disposition. They have a fertile tract of land which is made sure to them and their posterity. By recent bounty, a neat little church has been built for them, a school established, and a missionary station-ed among them. The inhabitants of Norwich, being only a few miles from them, have felt much interest in their welfare, and warmly aided these designs of benevolence. But their prime mover, and one who never rested until they were accomplished, was a young lady of

that city, now gone on a mission to Syria, in Asia. Moved by His spirit who came to "seek and to save the lost," and with love for a despised race, she undertook their instruction. From a home of affluence and refinement, she sought their rude hovels, and taught their ignorant little ones. She regarded neither fatigue nor hardship, and did not remit her labors, until the school, the missionary, and the church, rose up as a memorial of her christian benevolence. In the family of that missionary, Indian children may be faithfully educated, for future usefulness. Perhaps, my dear children, you will take one of these poor Indian little ones, under your patronage. The Ladies of Hartford are supporting one there. They also provide for the education of a child in Liberia; which they hope will hereafter be a teacher and a blessing there. You know how much Africa has suffered by having her people carried into slavery. Our country owes her an immense debt, for what she has caused her

to suffer, for she holds many slaves. So that Africa has a claim upon us, which no other heathen nation can urge. The red-brow'd, and the dark-brow'd tribes stand first as candidates for our mercy. You know that Liberia is a settlement on the western coast of Africa. It was purchased for the purpose of forming a colony for such colored persons, as should be willing to return to the land of their fathers. It has a fertile soil, and produces the finest fruits. The colony is prosperous, and contains three thousand inhabitants. They have churches and schools. They carry on a flourishing trade, and print a newspaper. It is exceedingly important that the privileges of education should be extended to all their children. The native Africans, who reside beyond the limits of Liberia, are anxious to have schools for their children. Some of their princes have earnestly requested it. Shall not their prayer be granted? If "Ethiopia stretches out her hands unto God," will not christians take

hold of those hands, and guide her to His throne? My dear children, perhaps you may help in sending teachers or books to Africa.— In many other missionary stations, the opportunity of aiding schools, and educating children, may be enjoyed. Would my limits allow, I should like to tell you of those in Greece and Smyrna, India, Burmah, Siam, Palestine, the Sandwich Islands, Ceylon, and others. Take your Atlas, and find out the situation of all these places. Then read in some work on Missions, and see how many I have omitted to mention for want of room. But of the last named island, I will tell you a short story. You know it is an exceedingly beautiful country, filled with rich fruits and splendid flowers. You remember that Bishop Heber in his Missionary Hymn says,

“What tho’ the spicy breezes
Blow soft from Ceylon’s isle,
Though every prospect pleases,
And only man is vile.

In vain in lavish kindness,
The gifts of God are strewn,
The heathen in his blindness
Bows down to wood and stone."

At Oodooville, in this island, is a missionary station, and school, under the charge of Mr. and Mrs. Winslow, who went from Connecticut several years since. They had one little son. His name was Charles Lathrop Winslow. He was an excellent and pious boy. He was constant in his prayers to God, and used to pray with his young companions. He was very fond of learning, and his great desire was to be a missionary that he might teach the heathen. His parents wished him to have advantages which he could not obtain in Ceylon. So they decided to send him to their friends in the United States, to be well educated and then return and be a missionary. Though they had no other son, and loved him exceedingly, they were willing to part with him, that the cause of Christ might receive benefit. And though he was so young, he did not fear to trust him-

self on the ocean for so many thousand miles, with no protector but God. Look upon your maps and see the long way he had to sail from Ceylon to New York. The mighty waves tossed the ship, and when he went to his little bed there was no kind mother to kiss and bless him. Sometimes a storm arose, and the thunder upon those wide waters was very loud and terrible. But he remembered that his Father in Heaven could rule the raging of the sea, and hush the wind when he pleased. Though little Charles was alone among strangers, he made himself contented and happy on his long voyage. He knew that his parents thought it best for him to take this voyage, and he willingly obeyed them. He spoke kindly to the sailors, and sometimes told them of Jesus Christ. He daily wrote in his journal, and he took great comfort in prayer. At length the vessel arrived in New York, and he was received by his friends there with great delight. But he was seized with sickness, and in about ten days,

died. His Father in Heaven took him unto himself. A biography of him is to be published, in which you will find many interesting things that I have not time to write. When you think of the mourning of his father and mother in that far Isle for their first-born, and of the tears of his three little sisters, who must never more welcome their darling brother, and while you sympathize in their sorrow, ask your heart if you can do nothing for the missionaries of Ceylon.

8. Be Kind to those who Dislike you.

Many will think this is difficult. But it has been learned and practised by children. It has a happy effect on the disposition. To return evil for evil would make perpetual discord in society. It is revengeful and unchristian. Among your companions, are there any who treat you unkindly? Endeavor to shew them a better example. Are there any who speak unfavorably of you? Try to do them some

good office. Propose some design of benevolence in which you can unite. Lend them some interesting book, and ask their opinion of it. Especially avoid all quarrelling. A contentious child is always disliked. Good and pleasant manners will go far towards reconciling differences. Be a peace-maker among your companions. It is a noble character. When the causes of unkind feeling are examined, they often prove to be mere trifles. And for trifles, it is a pity that children should lose the benefit of pleasant intercourse with their playmates. When in company with your little associates, do not insist upon always having your own way. If you give up cheerfully to them, they will seek your society, and enjoy it. In proportion as they love you, you will acquire influence over them. Influence is power, and this influence or power you should use to do them good. The intercourse of well instructed children, ought always to produce mutual good, for he who does good to another, steadily, and

from a correct principle, increases his own happiness. Now it is easy to love those who love you, but you must take greater pains to be kind to those who are not kind to you: because if it is not as easy, it is a greater virtue.

QUESTIONS ON THE SECOND PART.

1. What is disgraceful to children?
2. Can you tell the story of the boy, who loved to give pain to every thing that came in his way?
3. What was his name?
4. Where was he born?
5. Why are we bound to be kind to the domestic animals?
6. What animal helps us to bear the winter's cold?
7. What animal aids in journies and in the business of our country?
8. What does the comfort of families depend much upon?
9. When did the first settlers of New-England come to Plymouth?
10. How many years elapsed before any Cows were brought?
11. When should we remember the Pilgrim Fathers?
12. Are domestic animals sensible of kindness?
13. How are they made happier and more gentle?
14. What animal shews a grateful disposition and strong attachment?
15. Will you tell the story of the dog at his master's grave?
16. What do birds give us examples of?

17. How was the Dove mentioned by our Savior to his disciples?
18. What does the Stork do?
19. Is it wrong to disturb or injure the insect race?
20. Which of them are entitled to respect?
21. What has a fine writer called insects?
22. What does a microscope display to you?
23. What does Cowper say?
24. How should you live with the inferior creation?

2.

25. How is it wrong for children to speak?
26. What is one mark of a well bred child?
27. Why are domestics deserving of respect?
28. What happens to children who are too much waited upon?
29. Is it reputable to know how to do necessary things?
30. Why is it especially proper in a government like ours?
31. Should you be ashamed to work with your hands?
32. What use are they put to in the Manual Labor Schools?
33. How can you do good to those who wait on you?
34. Should you try to impart to them some knowledge?
35. If you learn a chapter or hymn, what can you do?
36. What should you endeavor to do every day?

3.

37. What can you do for your older brothers and sisters?
38. How can you help your younger ones to be good?
39. What will be an assistance to your parents?

40. When you see your mother weary what should you do?
41. What rule should you make with regard to all in whose company you are?
42. If you should read an improving book, what should you tell your little friends?
43. What is one way of being happy?
44. What is one way of doing good?
45. What do being happy and doing good seem to be?
46. What rule did a boy once adopt?
47. What grew up with him and made him distinguished?
48. What was his name, and of what books was he the author?

4.

49. What should children learn early?
50. What is the first thing to learn when any one is sick in the house?
51. What are the pains of a sufferer made worse by?
52. What did a kind little girl do, when her mother had the head-ache?
53. What did another do, when an aged friend could not sleep for pain?
54. What are pleasant services to a good child?
55. What are thus cherished?
56. Why should little girls learn to wait upon the sick?
57. Where did ladies of high rank and wealth, go in ancient times?
58. What did they do there?

- 59. What came upon them?
- 60. What can you learn, however young you are?

5.

- 61. When you see a child shivering in the winter with thin clothing, or without shoes, what can you do?
- 62. Should you give away any thing without permission of your parents, or those who direct you?
- 63. What does the relief of the poor require?
- 64. What is a good plan?
- 65. Should you boast of what you have done for the poor?
- 66. What was once done by some little girls who pitied the poor?
- 67. When did they decide to meet and work for them?
- 68. How many garments did they make and repair in a little more than two years?
- 69. How many pairs of stockings did they knit?
- 70. How did they earn the money for their contribution, by their own industry?
- 71. How did they distribute their bounty?
- 72. Who once accompanied the almoners?
- 73. How did she describe her visit?
- 74. What was the name of this interesting child?
- 75. What led to the establishment of the Asylum in Harford?
- 76. Who went to Europe to acquire the art of instructing the deaf and dumb?
- 77. Is any part of the story of these charitable little girls invented?

78. Where are all its circumstances written?
79. When did the society commence?
80. How many members were there at first?
81. What were their ages?
82. What relation were they to the children for whom this little book was written?
83. Why was this little book written?

6.

84. What is one of the greatest blessings that we can enjoy?
85. What is better than wealth?
86. What does it do for the mind?
87. What may become of wealth?
88. What is superior to the elements?
89. What are the elements?
90. What is a great evil?
91. How can you see that it is so?
92. What will History show?
93. What is an excellent way to remove ignorance?
94. What will it be well to devote a part of your money for the poor, to purchase?
95. What should you do before you buy those books?
96. What kind of books are excellent to give instruction?
97. If you cannot purchase many what should you do?
98. If you cannot give it away, how can you do good with it?
99. When the persons to whom you lend the book return it what should you do?
100. What will add to your happiness when you grow up?

7.

101. Who are the heathen?
102. What have they never been taught?
103. How do they lay their dead friends in the grave?
104. What do mothers sometimes carry to the graves of their children?
105. What is done among some heathen tribes with a new-born infant, when the mother dies?
106. What do they say when it stretches out its feeble hands imploring pity?
107. What do mothers in some heathen lands, do with their female infants?
108. Have christians felt much for the miserable heathen?
109. What have missionaries done for them?
110. May children aid in this great work?
111. What can they say in their prayers?
112. What can they read and converse about?
113. How do some children assist in purchasing bibles and supporting schools for the heathen?
114. What story did a clergyman in Wales tell his people about a penny a week?
115. What is one form of bounty which it is highly desirable to pursue?
116. How may the greatest benefit be expected in the darkened lands?
117. What are of the first importance to the heathen?
118. How may their number be increased?
119. If a number of children join, and pay the expenses

educating a heathen child, what may they be permitted to do?

120. Who are our aborigines?
121. Why ought the people of the United States to teach them?
122. Where do the remnant of the Mohegan tribe of Indians reside?
123. What did the good Dr. Cornelius say of them?
124. How did the ancestors of the Mohegans treat our fathers?
125. Have their descendants any land?
126. What has recently been done for them?
127. Who was the prime mover in these designs of benevolence?
128. Where has she now gone?
129. What nation has suffered by having its people carried into slavery.
130. How has our country caused Africa to suffer?
131. What tribes stand *first* as candidates for our mercy?
132. Where is Liberia?
133. For what purpose was it purchased?
134. How many inhabitants does it contain?
135. Are there churches and schools there?
136. What people, beyond the limits of Liberia, are anxious to have schools for their children?
137. Tell the names of the other countries, where there are missionary stations.
138. Have you found all these countries upon your atlas?
139. What kind of an island is Ceylon?

140. What is there at Oodooville, in Ceylon?
141. Whose son was Charles Lathrop Winslow?
142. What was his great desire?
143. What did his parents wish?
144. What did they decide to do?
145. What did little Charles remember, when storms came on the ocean, and the thunder was loud and terrible?
146. How did he employ himself on his long voyage?
147. How did he treat the sailors?
148. What do you recollect of him after his arrival in New York?
149. What should you ask your heart, when you think of mourning in his home at Ceylon?

8.

150. Do children ever learn to be kind to those who dislike them?
151. What effect does it have on the disposition?
152. What should you show those who treat you unkind?
153. What should you do for those who speak unfavorably of you?
154. What should you propose to them?
155. What should you lend them?
156. What should you especially avoid?
157. How is a contentious child thought of?
158. What will go far towards reconciling differences?
159. What should you be among your companions?
160. What is a noble character?
161. What do the causes of unkind feeling often prove to

162. Is it wise for children to lose the benefit of pleasant intercourse for trifles?
163. Should you insist on always having your own way?
164. If you give up your wishes cheerfully, what will your little associates do?
165. If they love you, what will you acquire?
166. What is the meaning of influence?
167. How should you use influence, or power, among your companions?
168. What ought the intercourse of well instructed children always to produce?
169. Should you take great pains to be kind to those who are not kind to you?
170. Why?

THIRD PART.

1. Love to Obey your Superiors.

If there were no obedience in families, there could be no comfort there. If pupils refused to obey the directions of their teacher, they would lose the benefit of his instructions. They would deserve to be deprived of the privilege of attending school. If in nations, the laws were disregarded, there would be no safety for the people. Therefore the principle of obedience, is the principle of order and happiness. It should be received in love. Attend to the commands of your parents, cheerfully and immediately. Shew no unwillingness, either in manner or countenance. Convince them that it is your pleasure to know their will, and to do it. I once heard a little boy say, "I will go mother, as you bade me, when I have done

one or two little things." Then I feared that he was not obedient. Afterwards, I heard his mother ask him earnestly, "*Did you do as I directed you?*" I did not hear his answer, but I knew then, that he was not an obedient child. For if he had *loved to obey*, his mother would not have feared that he had disregarded her commands. She would not have thought it necessary to inquire if he had forgotten them. For if our heart is with our duty, it will not be neglected. Therefore, my children, *love to obey*. It is treating your dearest friends unkindly, to comply with their wishes unwillingly, and with a frowning brow. Let your parents, and instructors see that you are thankful to them for taking the trouble to direct and advise you. No greater evil could happen to you, than for them to withdraw their control. "A child left to himself," says the wisest of men, "bringeth his parents to shame." If your superiors gave you a piece of gold, you would thank them. But they impart to you

of their wisdom whenever they direct your conduct. And wisdom is of more value than gold. "It cannot be gotten for gold, neither shall silver be weighed for the price thereof. No mention shall be made of coral, or of pearls, for the price of wisdom is above rubies."—Thank those, who take the trouble to guide your childhood. Be attentive to their slightest wishes. Love to reverence the aged. Do honor to hoary heads. "The hoary head is a crown of glory, if it be found in the way of righteousness." Shew respect to magistrates, and to all who are in places of authority.—There would not be so many revolutions in nations, if children early learned obedience. Love to distinguish yourself by submission, and reverence towards all to whom it is due. Then, when you grow up, you will be prepared to be orderly and respectable members of society. You will maintain good order in your own families, and just government in the land. And if you should live to be old, and have but a few grey

locks, where your own bright hair now grows, you will deserve from the children around you the same cheerful obedience, and grateful respect, which you have yourself shown to others. Therefore, dear children, since obedience is so excellent a thing, do not rest satisfied until you love it. The service of a slave, is not what is required, but to *obey from the heart*. This will be well pleasing to your superiors, and to God, the Father and Master of us all.

2. Love to Keep your Word.

If you have promised any thing, and had a right to promise it, be sure to do as you have said. Children should not make promises without their parents' consent. But if you are permitted to promise any thing, be sure to keep your word. If you have borrowed any thing, return it punctual to the appointed time. Be at school at the proper hour. Consider it a fault to be late, or to be fond of making excuses. A very wise man has said, that "who

ever is good at making excuses, is seldom good for any thing else." In attempting to excuse yourself for any fault, tell the exact state of the case. Do not say "I did not know what o'clock it was," if you might have found out. Rather say, "I was to blame for not inquiring the time." Expect to be blamed, when you have done wrong. The pain which you thus feel, will warn you not to do wrong again. Do not form the habit of saying, "I should have done as you told me, but I *had not time*."—Children have a great deal of time. When duties are neglected, it would be more frank and noble to acknowledge, "I have not improved my time, or have forgotten what I ought to have done." The fear of being reproved often leads children to trifle with the sacred truth. Now neither reproof or punishment ought to be dreaded so much as a habit of insincerity. To invent circumstances, rather than confess an error, makes an unquiet conscience. It destroys confidence in your word. So that when

you speak truth you will not be believed. Every one is a loser by falsehood in the end. If he seems to gain for a little while, it will not be so at last. And the greatest part of the evil is that it offends a God of truth, and that he has promised to punish it. So that you have strong motives to seek the truth, and to love it. It was said of an excellent little boy, of whom some account was published in the *Juvenile Miscellany* of 1833, and whom I knew and loved, that he was remarkable for always speaking the truth. He seemed to have nothing which he wished to conceal. He had no love of mischief, so that there were no tricks for him to hide from those who had the charge of his education. He loved to obey, so that he had no acts of disobedience to keep secret. Those faults of which even the best children are sometimes guilty, he confessed with the utmost frankness. He related circumstances exactly as they were, and words just as they had been spoken. If he received any punishment,

he made immediate returns of penitence and affection. He considered it the appointed way in which he was to be made better, and nothing would induce him to utter a falsehood, in order to avoid it. When he had offended, he was taught that to obtain the forgiveness of his friends, he must solicit that of his Father in Heaven. And the simple and earnest prayer which recounted his errors, and entreated pardon, seemed to increase in his soul the love of truth, and of piety. At six years old, he was taken to that God whom he early worshipped, in spirit and in truth. When I reflect, as I often do, on his uncommon virtues and attainments, and on the exceeding beauty of his countenance, which charmed every eye, there seemed to me in his whole character nothing more noble and worthy of admiration, than his unchanging love of truth.

3. Love Knowledge.

Never consider it as a task, or wait to be

urged, or driven to it. It is a source of great and true pleasure. A mind well furnished with it is never at a loss for amusement. It never need suffer from loneliness, or to use the words of a poet, will not "feel it solitude to be alone." There was once a young lady, connected with the royal family of England, who, when the whole household had gone to a scene of fashionable amusement, was found in her room with her book. On being asked the reason of this, she said, she found more true enjoyment in reading, than in joining their sports. She had learned that there was a pleasure in knowledge. And you will learn it too, if you love to read, and to meditate. Her name was Lady Jane Grey. The book that she was reading was the Philosophy of Plato, in Greek. The person who inquired of her, why she did not choose to join the gay party in the park, was her tutor, Mr. Roger Ascham. Her cousin, Edward 6th, was then King of England. This was in the year 1544. It is a long time ago. But knowl-

edge is still the same. It does not change with years. It can give as much pleasure to you as it did to Lady Jane Grey. Try it and see.— Knowledge gives the power of being extensively useful. Therefore, dear children, as you love to do good to others, you will love knowledge. Our country is full of examples, of men who have risen to eminent stations, by the use of their own minds. They are called self-made men, and are an honor to our history. Dr. Franklin, when he was a child was employed in the trade of making candles, and afterwards was a printer's boy. Amid all his hard work, he found time to read, because he loved knowledge. Then he became a philosopher, a statesman, and an ambassador to a foreign land.— He founded libraries for the poor, and labored to spread knowledge widely among the people. He made discoveries in science, which will cause his name long to be remembered. He was loaded with honors, and numbered among the benefactors of mankind. But it was not

the possession of wealth, nor the aid of parents and friends, that made him great. It was simply that love of knowledge, which made him willing to study, and to labor in order to acquire it. My dear children, in your petitions to Heaven, ask daily for a *heart to love knowledge, not for the pride of it, but for the sake of doing good to others*. Every night, before you go to sleep, inquire of yourself, what you have learned that you did not know in the morning, and how it may add to the comfort of your friends, or serve to make you more useful when you grow up. If you continue to do this, without omission, for one year, it will be unnecessary to tell you any longer to love knowledge. For you would find so much pleasure in it, that I think you would persevere of your own accord.

4. Love to improve your Time.

You have felt how much happier you were after having been industrious. Therefore do not willingly waste your time. It will help

you to improve time to the best advantage, to keep every thing in order around you. As soon as you understand that any article is yours, have a place for it, and keep it in its place. Some children lose much time in looking for their needles and thimbles, and books and pencils. This is entirely wrong. As soon as you have done using a thing, put it in its proper place. Without attention to this simple maxim, time never can be well improved. For time is wasted in searching for what is mislaid, and the mind is disturbed by the thought that it ought not to have been mislaid, and that if it is lost it will be through carelessness. And even if the article is found, and all things set right for the present, the mind is not in as good a state to begin its employment, as if it had not been disturbed by its own unfaithfulness. That a quiet and regular improvement of time, is a source of happiness, I can prove to you by the instance of one, who seems to have no other happiness. It is a girl who is entirely

blind. She cannot tell the bright noon-day from midnight. So that she cannot take pleasure in seeing the beautiful landscape, or the bright trees, or the fresh flowers of summer. All the changes of nature, which make our hearts glad, are lost to her. She cannot look upon the faces of her friends, or see the smile of beauty, and of affection. Neither can she hear any sweet sound, music, or the song of birds, or the laughter of the young child, nor the voice of sister, or mother. Her ear has been sealed, from her earliest remembrance. Not only is she blind and deaf, but dumb also. Conversation, which so cheers us when we are sad, is lost to her. Whatever passes in her mind, cannot be imparted to any human being. She is cut off from the great privilege of acquiring knowledge. For how can it enter? The eye, and the ear, and the lip, its appointed doors, are closed. Perhaps you will inquire if she is rich, and could enjoy the pleasure of giving to the poor, as some comfort for all her losses.—

But she is herself so poor, that she cannot live with her mother, and is supported by charity. She is treated with kindness and resides in the Asylum for the Deaf and Dumb, in Hartford, Conn. Her name is Julia Brace. Her sole pleasure is in industry. She was taught in early life the use of her needle, and to knit. She mends her clothes carefully, and is exceedingly neat. While thus employed, she is contented. But when unprovided with work, her mind preys on itself—not being able to gather new ideas from surrounding objects, nor being provided with a stock of knowledge, on which to meditate. So that if this poor being, shut out from the light of heaven, and the sound of human voices, and the treasures of knowledge, finds in diligent employment, a source of contentment, and is willing to be industrious, with how much more gladness should *we* improve our time, who are moved by motives, and cheered by blessings which she can never enjoy.—My dear children, who can see the smile upon

the face of your parents and friends, when you are good and industrious, who can hear their sweet tones of approbation, who can feel the pleasures of knowledge, and rejoice in the charms of nature, who know also that life is short, and that you must give an account of how it has been spent, to God—I pray you,—*love to improve your time.*

5. Love to live in Peace.

War is a great evil. It destroys the lives of thousands, and makes bitter mourning in families and nations. You are sorry when you see any person suffering with a bad cut, or a broken bone. But a field of battle presents a dreadful scene,—gashes, and wounds, and the ground covered with blood. Strong men groaning with pain, trampled under the feet of their enemies, and in the agonies of death. Multitudes of horses disabled, and rolling in their misery upon the helpless soldiers. Heaps of dead bodies, pale and disfigured with fright-

ful wounds. And then the sorrow in their distant homes. Grey-headed parents, old and feeble, lamenting that their sons have fallen in battle. Wives mourning for their husbands,—little children weeping because their dear fathers must return no more. And then the poverty and distress which comes upon those families, who have lost the friend whose labor provided them with bread. All these evils and many more, come from a single battle. But in one war, there are often many battles. Towns are sometimes burned, and women and children murdered. The mother is slain with the babe, or her little ones cast into the flames of their own dear homes. It is dreadful to think of the cruelty, and the bad passions that war produces. Men, who have no cause to dislike each other, meet as deadly foes. They raise weapons of destruction, and are glad to hear the groans of the dying. Rulers who make war, ought to remember how much misery and sin they occasion. We should be careful how

we admire those who love to shed blood. It is more noble to save life, than to destroy it. The spirit of the gospel, is the spirit of peace. Howard visited the prisons of Europe, and relieved the miseries of those who had no helper; and died with their blessings on his head. Buonaparte, caused thousands to be slain, and thousands to mourn, and died like a chained lion upon a desolate island, where he was shut up that he might do no harm. The fame of Howard is better than that of Buonaparte. The Friends, or Quakers as they are sometimes called, never go to war. The State of Pennsylvania was settled by them. William Penn, its founder, purchased it of the natives, and lived peaceably with them. In other colonies, there were wars with the Indians. The white men having the use of gunpowder, destroyed numbers of them. They were obliged to carry their guns to the corn-field, and to labor in continual fear of a savage foe. The scalping-knife and the tomahawk were raised

against them. Sometimes when they returned home, there were no wife and children there, —only dead bodies. The Indians had been there, and taken vengeance upon the helpless. But the men of peace, were living with the natives of the forest, like brethren. The poor Indians gathered around William Penn, and said, "You are our father. We love you." Surely, this was more pleasing in the sight of heaven, than the strife of the warrior. *True glory* belongs to those who do good to mankind.— Therefore the glory of the hero is a false glory. I trust, my dear children, that none of you, will desire the fame of having done harm to your fellow-creatures. Repress in your hearts, all unkind feelings. If any one has injured you, do not injure them. For to do this, and to boast of it, is the spirit that leads to war. Now, there is no war in Heaven. Peace and love are in the bosoms of all its inhabitants. You should try to fit yourselves while on earth, to join them. Promote good and gentle dispo-

sitions among your companions. Remove as far as you can, every cause of discord among them. To live in peace with all, and to lead those who are at variance, to be at peace, will make you serene and happy. It will help to prepare you for the society of angels. Our Savior said when on earth, "Blessed are the peace-makers, for they shall be called the children of God."

6. Love the Bible.

The Book of your Father in Heaven, teaching you of your duty here, and how to be happy hereafter, is indeed worthy of your highest love. It also contains instructive histories, affecting narratives, and sublime poetry. If a great man, or a king from a distant country, had sent you a letter, you would earnestly desire to know its contents. If it was written in a language that you could not understand, you would beg those who were able to translate it, to read it to you. But this is a letter

of love, from Him, by whom kings have power to reign,—who giveth breath to all men, and taketh it away when it pleaseth him. How condescending that He should thus express his will to little children, and permit them to call him their Father. You should ask of pious people, who are older and wiser than yourself, to explain to you such parts of the Bible, as you cannot understand. Those passages which teach you your duty the most plainly, you should commit to memory. Often repeat them, and pray that they may be engraven upon your heart. Good children in all ages, have greatly loved the Bible. Edward the sixth, king of England, had the highest veneration for the Bible, in his earliest years. Once, while playing with his infant companions, he desired to reach some article that was above his head.—One of them, placed a large book for him to stand upon. Just as he was about to step on it, he perceived it to be the Bible. Drawing

back, he took it reverently in his arms, and returned it to its accustomed place. Then he looked seriously at his playmates, and said, "Shall I trample that under my feet, which God has commanded me to treasure up in my heart?" Such piety in the young prince was the foundation of those virtues, which rendered him so beloved by his people; that they called him their "*good king Edward*." Some of you will probably recollect that he was the only son of Henry the Eighth, and was crowned king of England, in the year 1547, at the age of nine years. Dr. Adam Clarke, one of the most remarkable men of our times, for learning and piety, when a very young child, had the deepest reverence for the Sacred Volume. When he had it in his hand to study a lesson from it, if any of his companions induced him to join in laughter, or gay conversation, he always laid it aside. He felt that while holding the Book of God in his hand, he ought to maintain a reverent deportment. "In such cases," he writes,

"I always shut it, and laid it down beside me." You should delight to read the Bible, my dear children, and to store your memory with its passages. It is related of the excellent Bishop Heber, that he could read it with ease at the age of five years. He seemed to love it with his whole heart. Daily he studied its pages with as much eagerness as a new book. He was not contented until he obtained a knowledge of its meaning. His recollection of its different parts was clear and accurate. His father was one day conversing with some friends respecting a particular text. They were uncertain in which book of the old Testament it was to be found. At that moment little Reginald Heber came in, and his father asked him where it was. He instantly named the book, and opening the Bible, turned to the chapter and verse, and read it to his father. Of him might be said, what David says in his Psalms. **"Thy word have I hid in my heart."** May this be true of each of you, my dear chil-

dren, and may you so love the Bible, as to be led by it to the kingdom of Heaven.

7. Love the Sabbath.

Consider it the best day in the week. It is the day in which the best things are thought of, and spoken of, and brought home to the soul. It is a day to make the heart happier, and better, and more like the angels in heaven. God has appointed it for these blessed purposes. My dear children, be glad and rejoice in the light of every Sabbath morning. Think of the goodness of Him who hath given it to you, and taught you how you may spend it so as to be made fitter to dwell in His presence forever. Happy are you, my children, to have been born in a christian land, where there are Bibles, and Sabbaths, and holy men to teach you your duty. How many poor children are there in the world, who have never heard of these blessed things, nor learned the name of Jesus. How many desolate regions are there.

of which it may be said, in the sweet words of Cowper:—

“The sound of the church-going bell,
These vallies and rocks never heard—
Never sigh’d at the sound of a knell,
Or smil’d when a sabbath appear’d.”

On the day which your Heavenly Father has condescended to call his own, do not talk about trifling and common things. If you do, you will lose a great part of the benefit of the Sabbath. Do not read books of amusement. They will fill your thoughts with trifles. Then how can you raise them to the lofty and delightful subjects which are proper on the Sabbath. Especially do not play, and waste the day, or be weary of it. Such conduct will offend God.—His command is, “remember the Sabbath day, to keep it holy.” Now if you obey this command, and love to obey it, you will please Him whose “favor is life, and whose loving-kindness is better than life.” Be serious, because it is

a solemn day; yet be mild, and serene, because it is a happy day. The highest kind of happiness is serious happiness. Noisy mirth does not always prove that a child is happy, and it is sinful on the Sabbath. Read your Bible. If you have any lesson given you for the day, study and meditate upon it. Read in the life of some pious person. What is good in it, try to imitate. Learn some hymn, or devotional piece of poetry. A store of these good things laid up in memory when you are children, will be a comfort to you in age.—When you grow up, and sickness or sorrow come upon you, and keep you awake upon your pillow, to reflect silently in your heart, some of the excellent things you learned in the Sabbaths of your childhood, will often sooth you to refreshing sleep. Ask of your Heavenly Father, to aid you to keep his chosen day, and to love it. It is related of Mr. Alexander Ross, a native of Scotland, and one who was distinguished by learning, and by the knowledge of

many languages, that when a very young child, he took great pleasure in the return of every Sabbath. On that day the serious sweetness of his countenance, and his animated gesture, shewed that he was expecting something delightful. He expected then to hear more about God, and his Savior, and heaven. He was never weary of the Sabbath. To the last moment ere he retired to bed, he desired to be instructed on such subjects as were proper for the day, and to have his mother tell him of that beautiful and happy world where the righteous dwell. Otis Chamberlin, a little boy, born in Massachusetts, who died early, was so anxious lest he might be induced on the Sabbath to pursue the amusements of other days, that he would say the evening before to those who had the care of him, "take away all my play-things and my toy-books. Take them away now. For I do not wish to see them, or to think of them to-morrow." Charles Lathrop Winslow of whom you have already heard

something, revered and loved the Sabbath. When he was sailing on the great Pacific Ocean, thousands of miles from all his friends, he wrote in a journal an account of all that he thought worthy to send to his parents. He wrote in this journal every day in the week except the Sabbath. He was afraid that he might be led to describe something that would turn his thoughts from the duties of that sacred day. I hope, my dear children, you will so spend the Sabbath, as to enjoy such happiness as it brings to the pious heart, and then you will surely count it the best day of all the seven.

8. Love the Teachers of Religion.

To all your teachers you should show gratitude. But especially should you love those who instruct you in religion. For that is worth more to you than any thing else. It will continue with you, when other possessions perish. However long you may live in this world, you

must leave it at last. And if you die with that hope of Heaven, which religion gives, the dreadful will be your loss. If you leave the world with the bright prospect of entering in perfect joy, how great will be your gain. Regard then with tender love, those who instruct you how to obtain a dwelling in the kingdom of Heaven. Entreat your parents to tell you more of that glorious country, and of the character of its inhabitants. Love the teacher of your Sunday school; and show your love by your respectful behavior. Love your Minister. He studies and labors that he may lead you to be good and religious. Every Sabbath he shares in his instructions and prayers. When he is at home, alone, in his secret devotion, he prays for your soul. Take pains to convince him, that you feel grateful and affectionate to him. It will cheer him when he is weary. Good children always love their Ministers. They treat them with the highest respect as the interpreters of the word of the King.

kings. Susanna Bicks, was a little girl, who lived in Leyden, a city of Holland. She greatly loved her bible, and her Sabbath, and her minister. She was taken sick, and it was supposed that she must die. But she was not alarmed, and comforted her parents, by repeating passages of scripture. One day her father found her weeping. He asked the reason. "I have just heard, said she, that my dear minister was taken sick in his pulpit, and went home very ill." She had not wept for her own great pain, but she wept for her beloved minister. Much as she desired to see him, she was not willing that he should come to her bed, lest he should take her disease. It was the plague of which she died, a very dreadful and infectious sickness. It raged in Holland, in the summer of 1664, and it was then that she died. She said to her father, "oh, go to my minister, go to all who have catechised and instructed me in religion, and thank them in the name of a dying child. How comforting are their words

to me now, in this time of distress. Thank those also, who have taught me to read and work. I bless God for his great kindness granting me a religious education, and in giving me the instruction of such parents and ministers. Thus have I been taught a comfort that the world could never have afforded."

9. Love all Mankind.

It is easy to love the good. It is pleasant to love those who love us. It is possible to be kind to others, even if they are not kind to us. But we should try to love all human beings because our Father in Heaven made them. They are his family. He created, he feeds, he watches over them. Some have black faces, some are copper colored, and olive colored, and others are white. But He hath "made of one blood, all that dwell upon the face of the whole earth." They live in different climates, but he sendeth the same sun, the same rain upon all. Some wrap themselves in furs, and dig cells in the earth, to get shelter from

in bitter cold of winter. Others, in light garments
in of cotton or silk, can hardly endure the parch-
ing heat of their long summers. Some feed
in upon the rich fruits that ripen at the south, and
iv. others hunt the flying beast through the dark
in forest for their meat. Some drink the juice of
the palm tree, some press the liquor from the
grape, some refresh themselves at the pure
fountains of water. Some lay down to sleep
upon the tossing sea, and some upon the land,
but the same Eye watches over all. The same
Hand provides for all. God who called them
all forth from the dust of the earth, views them
as one large family, seated at one common
table, which nature spreads, and about to lie
down in one great bed, the grave. We see
only one little corner of this table. We see
the varieties of dress, and complexion, and our
feelings are sometimes affected by them. We
see one sitting in a high seat, and we say "he
is more excellent than his neighbor." We
forget that God placed him there, and that to

Him belongs the praise. Perhaps we
away from those who are in the lowest s
or who gather the crumbs under the t
But all this time, the Great Father of all is l
ing on the heart. "He looketh down from l
ven upon the children of men, to see if any
understand, or seek God." My dear child
it must be pleasing to Him who calls him
in his word, a God of love, that all his l
family should feel as if they were brethren
sisters. Multitudes of your fellow-crea
you will never meet in this world. But
can think of them kindly in your h
You can think of them as under the c
the same merciful Parent from whom al
blessings proceed.

Call every face a friend to thee,
And all mankind God's family."

10. Love your Savior.

His character so beautifully relate
Bible, is worthy of your warmest lov

remember his obedience to his mother, his being subject to her will, even when his wisdom astonished the most learned men of the realm. By you also, my dear children, as you "grow in stature, grow in wisdom, and in favor with God and man." He shewed great tenderness to little children. He mentioned their humility as an example to his disciples. When they gathered around him, and others would have scattered them away, fearing they might trouble him, he "took them in his arms, put his hands on them and blessed them." How patiently he instructed the multitude, seeking for simple words, and striking stories, to teach them their duty, and the worth of their souls. How merciful was he to the weak and erring, sparing and not condemning them, and telling them to "go and sin no more." How tender was he at the grave of his friend, where he stood with the mourning sisters. "*Jesus wept.*" Though his mighty power was about to call dead Lazarus from the grave, still he shared in the sor-

row of those who loved and lamented him. How sweet was his friendship for that family of Bethany. "Now Jesus loved Martha, and her sister and Lazarus." Often, after the toil of the day, when he was wearied with the inattention of those whom he taught, he turned his steps, over the green vales of Bethany, towards that peaceful home. There he instructed them in the way to eternal life. "And Mary sat at his feet, and heard his word. My dear children, may you like Mary, choose that good part, which shall never be taken away." What humility, did our dear Saviour show, in his lot of poverty. He honored the poor, for he chose to be of their company. We shall dare to despise the poor, when his Saviour was homeless. "The foxes have holes, he said, and the birds of the air have nests, but the Son of man hath not where to lay his head." How perfect was his example of benevolence. The whole object of his mission to earth, was to "seek and save the lost." To every variety

of woe, he extended relief. He fed the hungry, though such was his poverty that he could not buy them bread, but wrought a miracle to provide it. He gave sight to the blind, and hearing to the deaf. He caused the dumb to speak the praise of God, and the lame to walk, and the dead to live. He gave knowledge to the ignorant, and showed to the whole world, the way of salvation. Yet amid all this great benevolence, what ingratitude did he experience. Perhaps you feel, my dear children, that when you have exerted yourselves for the good of others, it is very hard for them to forget your kindness, and treat you ungratefully. And so it is. But you see that your Savior bore this treatment with gentleness. What "contradiction of sinners did he endure," and yet continue to render good for evil. When falsely accused he set an example of meekness. "He was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." His disciples, whom he

had taught as scholars, and loved as friends, and taken care of as children, forsook him and fled, when he was in trouble. In his time of suffering and agony, they did not stand by him. They were found sleeping. "They could not watch with him one hour." One, whose hand he had held, when he was sinking in the sea, and raised him from the waves, denied that he knew his Lord and Master. Another, sold him into the hands of his enemies. At his last supper with them upon earth, he said, "*Verily, one of you shall betray me.*" He knew the thoughts of their hearts, and yet continued his kindness to the infirm and to the vile. You remember that he prayed for those who nailed him on the cross. And now, dear children, can you think of all his goodness, and all his sorrows, and his perfect example while he dwelt on earth, and not love him? Shall he not be your dear Savior? Will you not pray to be like him? Will you not trust your soul to his care? He hath power to save it. "All

power is given unto him in Heaven and in earth." You may be called soon to die. In every burial-ground you can see short graves, and little hillocks of green turf, where the child and the infant are sleeping. Put your trust in the Lord Jesus Christ, and keep his word, and you need not be afraid to die. Many children have gone out of the world, rejoicing in the love of a Savior. One good little boy, who had attended a Sunday school, and took great delight in his Bible, and in prayer, and in singing hymns, said when he was sick, and about to die, "Oh, mother, I shall soon be with my Redeemer. I know that I shall praise Him forever and ever. How happy shall I be then. I hope that you, and my father, and my brothers and sisters will all meet me in Heaven." Just before he breathed his last, he said, "Give my love to my teachers. Tell the Sunday school children all to love their Bible." After his eyes grew dim, he fixed them on his mother, saying, "are you my mother, come to me," and

embracing her, spoke of his dear Savior, and charged her to meet him in Heaven. He spoke no more words, but without a sigh went to the arms of that Redeemer whom he loved, and who had taken away the terror from death.

MY DEAR CHILDREN—

I have now nearly finished what I had to say to you at this time. I have somewhere read of a school, in which the pupils were put into classes, according to their correct dispositions, and deportment. Some would be in the *amiable* class, some in the *patient* class, some in the *benevolent* class. This little book you will perceive is in three parts, which might be compared to three classes in school. We may give to these three parts, the names of the *Duties*, the *Charities*, and the *Affections*. It would be desirable to study them as a scholar, and go regularly through them as through classes. Each of these parts is divided into different branches. In the first are eight; in the second,

eight; in the third, ten. They are equal in number to the letters of the alphabet. Try with your pencil, and make a letter of the alphabet by the side of each figure, and see if it is so. Then begin to practise the directions under each figure or branch of the subject, with the same patience that a little child learns its letters. Do not leave one and go to another, until you think you shall remember it. *Begin to-day.* In a year from this time, see in which of the three classes, and in which of the twenty-six divisions, you will be studying. Every morning look at the part you are endeavoring to practise, as you would at a lesson. Every night recollect, whether you have regarded or forgotten its rules. When you think you are familiar with the whole alphabet, begin and go over it again. Stay so long in each of its divisions, that you are quite sure you will make no mistake. By that time you will see that the way to be happy is to be good,—and to do good,—and to make others

good. So that the alphabet in this little book, may be called the *alphabet of happiness*. When you have thoroughly learned it, you will be ready to make greater advances in the science of being good and happy. Those who are made perfect in this science, are taken to heaven. Their companions are the angels and the "spirits of the just made perfect." They dwell in the glorious presence of "God, the Judge of all, and of Jesus the Mediator of the new covenant." There may you dwell, dear children, where there is no sorrow or sin, and where every tear is wiped away. There may I be found worthy to meet you, through the merits of our blessed Redeemer. "Now, the very God of peace sanctify you wholly: and I pray God that your whole soul, and spirit, and body, be preserved blameless unto the coming of our Lord Jesus Christ." L. H. S.

HARTFORD, Aug. 1, 1833.

QUESTIONS ON THE THIRD PART.

1. What would there be in families, if there were no obedience?
2. What would pupils lose, if they refused to obey their Teachers?
3. What would they deserve?
4. What is the principle of obedience?
5. How should it be received?
6. How should you attend to the commands of your parents?
7. What is related of a little boy?
8. Do you think that he loved to obey?
9. What would you do, if your superiors should give you a piece of gold?
10. What is of more value than gold?
11. What should you love to do for the aged?
12. What should you show to all who are in places of authority?
13. How should you love to distinguish yourself?
14. Is the service of a slave, what is required?
15. If you *obey from the heart*, to whom will it be well-pleasing?

2.

16. If you have promised any thing, and had a right to promise it, what must you do?

17. Should children make promises, without the consent of their parents?
18. If you have borrowed any thing, what must you do?
19. Is it a fault to be late at school?
20. Is it a fault to be fond of making excuses?
21. What has a wise man said about it?
22. When you attempt to excuse yourself, what should you tell?
23. What is the consequence of inventing circumstances rather than to confess an error?
24. What is the greatest part of the evil?
25. What was said of an excellent little boy?
26. Where was some account of him published?
27. How did he confess his faults?
28. When he had offended, what was he taught to do?
29. What seemed to increase in his soul, the love of truth?
30. At what age was he taken to the God, whom he worshipped?

3.

31. Should knowledge be considered as a task?
32. What is it a source of?
33. Tell the story of a young lady connected with the royal family of England?
34. What was her name?
35. What book was she reading?
36. Who inquired of her why she did not choose to join a gay party in the park?
37. In what year was this?

38. Who was then king of England?
39. Is knowledge the same now, that it was so many years ago?
40. Can it give as much pleasure to you, as it did to Lady Jane Grey?
41. What examples is our country full of?
42. What are they called?
43. How was Dr. Franklin employed, when a child?
44. What did he become afterwards?
45. What did he do?
46. What made him great?
47. What should you ask in your petitions to Heaven?
48. What should you inquire of yourself before you go to sleep?
49. If you continue to do thus, without omission, for one year, what will be the consequence?

4.

50. What have you felt, after having been industrious?
51. What will help you to improve time to the best advantage?
52. When you understand that any article is your own, what should you do with it?
53. How do some children lose much time?
54. How can it be proved that a quiet and regular improvement of time, is a source of happiness?
55. Tell all that you recollect of the deaf, dumb, and blind girl.
56. Where does she reside?

57. What is her name?
58. What is her sole pleasure?
59. What was she taught in early life?
60. Is she contented, while thus employed?
61. What stronger motives have *you* to improve, than *she* can possibly have?

5.

62. What is a great evil?
63. What presents a dreadful scene?
64. What kind of sorrow does a field of battle make tant homes?
65. How many evils can you remember, that result from a single battle?
66. Does war produce cruelty and bad passions?
67. What ought rulers, who make war, to remember?
68. Should we be careful how we admire those, who shed blood?
69. What is the spirit of the Gospel?
70. What did Howard do?
71. What did Buonaparte do?
72. Whose fame should you prefer?
73. What people never go to war?
74. Which of the United States was settled by them?
75. Who was its founder?
76. How did he live with the Indians?
77. How did the other colonies live with them?
78. What did the Indians say to William Penn?
79. To whom does *true glory* belong?

- . Is there war in Heaven?
- . What should you promote among your companions?
- . What will make you serene and happy?
- . What did our Saviour say of peace-makers?

6.

- . What book is worthy of your highest love?
- . What does it teach?
- . What does it contain?
- . If a great man, or a king had sent you a letter, what would you desire?
- . If it were written in a language that you could not understand, what would you do?
- . Who should you ask to explain such parts of the Bible, as you cannot understand?
- . What passages should you commit to memory?
- . What should you do, beside committing them to memory?
- . How did Edward the Sixth regard the Bible?
- . Relate the story that proves his veneration for it?
- . Was he beloved by his people?
- . What did they call him?
- . Whose son was he?
- . When was he crowned king of England?
- . What did Dr. Adam Clarke think of the Bible, when a very young child?
- . What did he feel while holding the Book of God in his hand?

100. How old was Bishop Heber, when he could read Bible with ease?
101. How did he love it?
102. How did he study it?
103. Will you tell the story about his father's inquiry him where to find a particular text?
104. Was he then a little boy?
105. What might be said of him?

7.

106. Which should you consider the best day in the week?
107. For what blessed purposes has God appointed it?
108. How should you feel every Sabbath morning?
109. Should you talk about trifling, or common things Sabbath?
110. Should you read books of amusement?
111. What conduct will offend God?
112. What is his command?
113. Why should you be serious on the Sabbath?
114. Why should you be mild and serene?
115. What is the highest kind of happiness?
116. What is sinful on the Sabbath?
117. What should you read on that day?
118. What should you learn?
119. What is mentioned of Mr. Alexander Ross?
120. Of what country was he a native?
121. What did he take pleasure in, when a very young man?
122. Was he ever weary of the Sabbath?
123. Where was little Otis Chamberlin born?

- 124. What was he anxious about?
- 125. What would he say the evening before the Sabbath?
- 126. What did Charles Lathrop Winslow reverence and love?
- 127. Why did he not write in his journal on the Sabbath, when he was sailing on the great Pacific Ocean?

8.

- 128. What should you shew to all your teachers?
- 129. Which of them should you especially love?
- 130. What will continue with you, when other possessions perish?
- 131. How should you shew your love to your Sunday School Teachers?
- 132. Why should you love your Minister?
- 133. What does he do for you every Sabbath?
- 134. Does he remember you in his private devotions?
- 135. Will it cheer him to know that you feel grateful and affectionate to him?
- 136. How do good children treat their Minister?
- 137. Where did Susanna Bicks live?
- 138. What did she love?
- 139. Was she alarmed when she was taken sick?
- 140. How did she comfort her parents?
- 141. For whose sickness did she weep, though she did not weep for her own pain?
- 142. With what disease did she die?
- 143. In what year?
- 144. Who did she tell her father to thank in the name of a dying child?
- 145. For what did she bless God?

9.

- 146. Who is it easy to love?
- 147. Who is it pleasant to love?
- 148. Who is it possible to be kind to?
- 149. Who should we try to love?
- 150. Why?
- 151. Whose eye watches over all?
- 152. Whose hand provides for all?
- 153. How does God view them?
- 154. On what does the Great Father of all look?
- 155. How is it pleasing to Him that all his large fan should feel?
- 156. How should you think of those whom you will ne meet in this world? .

10.

- 157. Whose character is worthy of your warmest love?
- 158. To whom was our Savior obedient?
- 159. What did he shew to little children?
- 160. What did he do to them, when others would have fo them away?
- 161. How did he instruct the multitude?
- 162. What did he tell the weak and erring?
- 163. What did he do at the grave of his friend?
- 164. What family did Jesus love?
- 165. In what did he instruct them?

166. Who sat at his feet and heard his word?
167. Who did he honor, by choosing to be of their company?
168. What was the object of his mission to earth?
169. How did he shew his benevolence?
170. Amid all this great benevolence, what did he experience?
171. How did he bear this treatment?
172. What example did he set, when falsely accused?
173. What did his disciples do, when he was in trouble?
174. What did he say at his last supper with them?
175. For whom did he pray?
176. Who hath power to save the soul?
177. What can you see in every burial-ground?
178. In whom should you put your trust?
179. What did one good little boy say, when he was sick, and about to die?
180. What did he say, just before he breathed his last?
181. What did he say to his mother, after his eyes grew dim?

182. How were the pupils put into classes, in a school which is here mentioned?
183. What were the names of these classes?
184. How may this little book be compared to those three classes?
185. What names may we give to these three parts?
186. How would it be desirable to study them?
187. How are each of these parts divided?
188. To what are they equal in number?

189. How should you begin to practice the direction each figure?
190. *When* will you begin?
191. What should you look at every morning?
192. What should you recollect every night?
193. When you think you are familiar with the whole bet, what should you do?
194. How long should you stay in each of its division
195. What will you see by that time?
196. What may the alphabet in this book be called?
197. When you have thoroughly learned it, what v be ready for?
198. Where are those taken, who are made perfect science?
199. Who are their companions?
200. In whose presence do they dwell?
201. Repeat the text which closes this little book?

2. 6. 5 7
0. 1.
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